

since 1984. In November 1984, after Sikh bodyguards assassinated Prime Minister Indira Gandhi, Congress party and government sponsored rioting broke out in cities all over India. 40,000 Sikhs lost their lives, 20,000 Sikhs in New Delhi alone. Sikhs were pulled out of shops, homes, trains and buses, and burned alive. For three days, television stations throughout India, all State controlled, aired the simple message, Blood for Blood.

Indian newspapers recently reported that 25,000 bodies have been cremated and listed as unclaimed by the Indian regime since 1990. In Amritsar district alone, over 6000 bodies were listed as unidentified. This is one of 13 districts in Punjab. A mass grave which held the remains of 400 Cambodians shook the world, as it should have. Why does the mass cremation of 25,000 in Punjab, Khalistan, get ignored? These Sikhs were brutally tortured and murdered by the Indian police, then cremated to hide the evidence.

Sikhs are not the only victims. Indian "democracy" has murdered over 150,000 Christians in Nagaland since 1947, over 43,000 Muslims in Kashmir since 1988, and tens of thousands of Assamese, Manipuris, and other tribal people. According to the State Department's 1994 report on human rights, between 1991 and 1993 the Indian regime paid over 41,000 cash bounties to police officers for killing Sikhs. Many people simply "disappear." It is the great unknown holocaust.

These atrocities are part of a pattern of oppression by the corrupt Indian regime. According to the Indian magazine Sunday, for every case of human rights violations that is reported, another thousand go unreported.

I am sure that you know what happened to Simranjit Singh Mann. On December 26, Sardar Mann made a speech calling for a peaceful, democratic, nonviolent movement to liberate Khalistan. He asked the 50,000 Sikhs in his audience to raise their hands if they agreed with him. All 50,000 did so. For this blatant act of free speech, Mann was arrested under the so-called "Terrorist and Disruptive Activities Act" (TADA). Although the regime has repealed TADA, and despite a Supreme Court ruling that asking for Khalistan is not a crime, Mann remains in a windowless cell almost five months after he was arrested. This is typical of the kind of tyranny practiced against the Sikh nation by the Indian regime.

According to the government of India, all Sikhs are terrorists. The regime has even outlawed the Sikh baptismal ceremony of amrit. Most Sikhs have a friend or relative who has been imprisoned, tortured or killed by police, ostensibly because they are terrorists. This is the myth that justifies the Indian government's bloody campaign of ethnic cleansing. The world is beginning to realize that Sikh terrorism is a myth. On November 6, the Indian newspaper Hitavada reported that the Indian regime paid the late governor of Punjab, Surendra Nath, \$1.5 billion to foment terrorism in Punjab and Kashmir, then blame it on "Sikh militants." Again, Indian "democracy" is exposed.

This oppression must stop. On October 7, 1987, the Sikh nation declared its independence from India, forming the separate country of Khalistan. Sikhs ruled Punjab from 1710 to 1716 and from 1765 to 1849. Punjab belongs to the Sikhs. Sikhs own 95 percent of the land in Punjab, Khalistan. Over two-thirds of the population of Punjab is Sikh. No Sikh has ever signed the Indian constitution. In the Indian-run elections in Punjab, Khalistan, in February 1992, 96 percent of the Sikhs there did not vote, according to India Abroad. India's occupation of Khalistan is destroying our homeland. The Sikh Nation has made its desire for freedom clear. We want our country back. We want to live in

peace, and we want to live apart from India in a free, democratic society.

Every day the world is exposed to the brutality of India's occupation of Khalistan. In May 1994, Human Rights Watch/Asia and Physician for Human Rights released a report entitled Dead Silence: The Legacy of Abuses in Punjab. The report quotes a police officer as saying, "Once I became a police officer in Punjab, I realized that torture is used routinely. During my five years with the Punjab police, I estimate 4,000 to 5,000 were tortured at my police station alone." Another policeman was quoted as saying that 500 people were killed at his police station in five years. At least 200 of these torture centers currently operate in Indian-occupied Khalistan.

In 1947, when India achieved independence, three nations were to receive power. The Hindus got India, the Muslims got Pakistan, and the Sikh Nation was to receive a state of our own. But the Sikh leadership at the time made the critical mistake of taking our share with India on the solemn promises of Gandha and Nehru that Sikhs would enjoy "the warm glow of freedom" in Punjab and that no law affecting Sikh rights would be passed without Sikh consent. Almost immediately, those promises were broken and the repression of our people began.

India is not one nation. It is a conglomeration of many nations thrown together for administrative purposes by the British. It is the last vestige of colonialism. With 18 official languages, India is doomed to disintegrate just as the former Soviet Union did. Freedom for Khalistan and all the nations living under Indian occupation is inevitable. The Sikh Nation's demand for an independent Khalistan is irrevocable, irreversible, and nonnegotiable. But we are willing to sit down with the Indian regime anytime to demarcate the boundaries of Khalistan. It is time for India to recognize the inevitable and withdraw from Khalistan.

An independent Khalistan will help make South Asia nuclear-free. Punjab, Khalistan, produces 73 percent of India's wheat reserves and 48 percent of its rice reserves. As a country where it takes three days' pay to buy a box of cereal, India will have to sign the Non-Proliferation Treaty because it needs food. Once India disarms, Pakistan will have no reason not to do so as well. Khalistan will sign the NPT and a 100-year friendship treaty with the United States.

In the past eleven years, there have been thousands of cases of Sikh deaths and torture at the hands of Indian police and security forces. According to domestic and international human rights groups, the following are frequently used torture methods by the Indian government:

A log of wood made heavier by weights is placed on the legs of the detainee and rotated up and down.

The legs of detainees are often stretched and then the thigh muscles are beaten until they tear.

Body joints are beaten with a heavy baton. Electric shocks are applied to genitals resulting in impotency.

Sikh women and girls are raped, then usually killed or rendered infertile.

Family members are forced to watch while violence is inflicted on other family members. Often the parents must watch as their children suffer.

Husbands are forced to beat their wives and vice versa.

Pregnancies are forcibly terminated.

Security officials sponsor death squads throughout Punjab. Typically, these agents arrive in unmarked cars, dressed in plain clothes and carry automatic weapons. The death squads pick up suspects and take them to interrogation centers.

According to Asia Watch, "virtually every-one detained in Punjab is tortured." Sikhs who die of torture are routinely listed as having died in fake "encounters" with the police. Behavior like this is the reason that Amnesty International has been barred from conducting an independent human-rights investigation in Punjab, Khalistan since 1978. Even Fidel Castro's Cuba has allowed Amnesty International into the country more recently.

Eleven years after the Golden Temple massacre, the human rights situation has only gotten worse. Our history and the history of other minority nations under Indian occupation teach us that freedom for Khalistan, Kashmir, and Nagaland is the only way to prevent further massacres like the one in the Golden Temple.

Secular democracy in India is a myth. The plight of minority nations in India is a direct result of Indian government's racial and ethnic intolerance. A Brigadier General of the Indian Army made clear the actual, if unofficial, policy of the Indian government he said that he would execute the mayors of all six villages, kill all the adult males, and confine all the women to army camps, that they would reproduce with Hindus and thereby "breed a new race."

No longer can genocide be an accepted norm of democracy. Let me close with a poignant quotation from a former world leader, one that expresses the very situation in which Sikhs find themselves.:

A government that has to rely on the Criminal Law Amendment Act and similar laws, that suppresses the press and literature, that bans hundreds of organizations, that keeps people in prison without trial, and that does so many things that are happening in India today, is a government that has ceased to have even a shadow of a justification for its existence.

These were the words that Jawaharlal Nehru used to describe the British Administration in India in 1936. What is the difference between the India of 1936 and the India of 1995? I'll tell you. Our small homeland of Punjab, Khalistan has 500,000 security forces. The British never stationed that many troops in the entire Indian subcontinent. And the British, in the century in which they ruled Punjab, never came near slaughtering the 120,000 Sikhs India has slaughtered in the last eleven years.

The free countries of the world support peace, justice, and freedom. I call on all Americans to support freedom for Khalistan. All the Sikh Nation asks is the same freedom that Americans enjoy.

On this anniversary of the Golden Temple massacre, Sikhs will never forget the brutal desecration of our most sacred shrine. I know that by 1999, which will be the 300th anniversary of the birth of the Sikh nation, the truth will be known, and the Sikh nation will celebrate that year in a free and sovereign Khalistan.

Khalistan Zindabad! India out of Khalistan!

## SAFE KIDS AND OREGON

**HON. ELIZABETH FURSE**

OF OREGON

IN THE HOUSE OF REPRESENTATIVES

Wednesday, June 7, 1995

Ms. FURSE. Mr. Speaker, I rise today in support of the work that Oregon First Lady Sharon Kitzhaber is doing in my home State to protect our children from preventable injuries. Getting children involved in their own safety is something that makes good sense,

particularly because it prevents untold human suffering and millions of health care dollars. We cannot wait to take action; unintentional injuries are the No. 1 killer of children under age 14.

Sharon Kitzhaber is to be commended for her work with the National Safe Kids campaign. Safe Kids is all about getting children buckled up or getting bike helmets on their heads. Oregon's First Lady has been working to spread the word throughout the State that by working together, we can save lives and money. In fact, according to the National Safe Kids campaign, every dollar spent on prevention saves up to \$70. In terms of injuries, for example, universal bike helmet use by children ages 4 to 15 would prevent 45,000 head injuries a year.

I join with National Safe Kids to protest recent attempts in Congress to eliminate funding for the National Center for Injury Prevention and Control [NCIPC]. NCIPC has been instrumental in highlighting the important role that prevention can play in saving money and lives in America. In fact, NCIPC is the lead Federal agency for the prevention of injuries outside the workplace and has developed an impressive partnership with private and public institutions to carry out their vital mission.

I pay special tribute to the efforts of Oregon's First Lady, Sharon Kitzhaber, and urge all my colleagues to get involved in the National Safe Kids campaign.

#### WALDEN POND RED MAPLE

#### HON. DAVID E. BONIOR

OF MICHIGAN

IN THE HOUSE OF REPRESENTATIVES

*Wednesday, June 7, 1995*

Mr. BONIOR. Mr. Speaker, whenever I return home to Michigan, I am always grateful to spend time with the people I have the privilege to represent in the U.S. House of Representatives. I am fortunate to have been raised in a district where people are community oriented and dedicated to creating organizations that better our lives.

Last month, on May 6, 1995, I was pleased to have the opportunity to join the members of a group that epitomizes pride in our community—the Friends of the Roseville Public Library. An organization dedicated to improving the city's library, they gathered to commemorate the 20th anniversary of the founding of the group.

The guest speaker at the anniversary celebration was Mr. Robert Selwa. Bob recently celebrated his 25th anniversary with our local paper, the Macomb Daily, where he specializes in community journalism. Bob relishes covering what he calls "the heart of life in America—people in their homes, with their families, friends, and neighbors; in their schools and in their churches, patriotic folks who believe in this country and the values of life." For 25 years, he has done a fine job covering "the heart of life in America" and the people of Macomb County know they can count on him.

Bob has been a friend for many years and I was pleased to share the podium with him at the Roseville event. His remarks were enjoyed by everyone in attendance and I wish to share them with a large audience. Bob reminds us all of our literary heritage from Thoreau's Wal-

den Pond to the American writers of today's. I am pleased to submit his speech as part of the CONGRESSIONAL RECORD and hope that my colleagues and their constituents find it as inspiring as I did.

OUR LITERARY HERITAGE: BOOKS AND  
LIBRARIES BRING AMERICA TOGETHER  
(By Bob Selwa)

Our thanks for this celebration go to Rose Kollmorgen, our outstanding library director in Roseville, and to the Friends of the Roseville Library, and to all our students and patrons, supporters and friends, including Congressman Dave Bonior.

Beginning today it will be said that a tree grows in Roseville—a special tree—a tree representing our literary heritage in America.

We dedicate this special tree today to mark the 20th anniversary of the Friends of the Roseville Library, a dedicated group of volunteers, and of the Roseville Civic Center, a magnificent facility.

The tree we dedicate is a red maple grown from a seed from one of the trees in the woods by Walden Pond in Concord, Massachusetts.

The maple tree is a proud member of our woodlands from New England across the northern Appalachians and throughout the Midwest. The maple is one of the favorites at home and in our neighborhoods, in our yards and of our streets. The red maple is honored as the state tree of Rhode Island, and its cousin the sugar maple as the state tree of Vermont, West Virginia, New York and Wisconsin.

Our Walden Pond red maple will be a reminder of the wonderful work for 20 years of the Friends of the Roseville Library. This organization has funded 180 speaker programs at the Roseville Civic Center, hosted an annual Children's Christmas party, and provided bus tours for the public. The Friends have given computerized databases, historical books and display items, a 55-gallon aquarium, the compact disk collection, video shelving, the "Books on Tape" collection, library seasonal decorations, and other donations totalling an estimated \$140,000.

Thanks to both our civic leaders and our volunteers, the Roseville Public Library today has 110,000 books, 4,000 videos, and a variety of other materials including records, computer software, and books on tape.

Today the Walden Pond Reservation of Massachusetts is a 300-acre wilderness forever wild. It includes a 64-acre lake. But New England typically saves the word lake for only the largest inland bodies of water, and names its smaller lakes as ponds, and so we have the name Walden Pond.

In 1845 the woods by Walden Pond were owned by the great author, poet, philosopher and lecturer Ralph Waldo Emerson, 1803-1882, one of our foremost transcendentalists and one of many great literary figures of Concord, Massachusetts.

One of Emerson's followers and friends was Henry David Thoreau, 1817-1862. Thoreau was born in Concord and graduated from Harvard University in 1837. Though he could have pursued any profession he wished, he chose to do odd jobs, such as work as a gardener and handyman and housekeeper for his friend Emerson.

One day Thoreau approached Emerson with the idea of building a cabin in the woods by Walden Pond and going there to live to see what life in harmony with nature would really be like.

Both cherished nature and both encouraged and practiced individualism, and so it was natural for Thoreau to want to go off into the woods by himself, and natural for Emerson to support the idea.

On July 4, 1845, Thoreau moved to the woods by Walden Pond. With his own hands he built a simple wooden cabin, just enough to shelter him from the occasional rain of the Massachusetts springs, summers and autumns and the cold and the snow of the Massachusetts winters.

And so the seasons passed by at Walden Pond—the summer and autumn of 1845, the winter, spring, summer and autumn of 1846, and the winter, spring and summer of 1847. Occasionally Emerson checked on his friend in the woods. Occasionally Thoreau came to town. But essentially Thoreau was there by himself in his cabin in the woods, wandering those woods and the shore of that beautiful lake, with the birds and the deer as his company.

Emerson attained great fame in his time, but Thoreau attained even greater enduring fame, when many years later, he reflected on those times in the woods, and wrote the classic, "Walden."

Transcendentalists such as Emerson and Thoreau believed in the harmony of man and nature, in the importance of the individual, and in the idea of passive resistance to civil wrongs. When Thoreau went to jail rather than pay a federal tax in protest of the federal government's support of slavery and of war with Mexico, and Emerson came to visit him, the exchange was memorable.

"What are you doing in there?" asked Emerson.

To which Thoreau asked, "What are you doing out there?"

Thoreau's "On Civil Disobedience" written from that experience in jail profoundly changed the course of civilization, impacting Mohandas Gandhi of India and Dr. Martin Luther King of America. The writings and lectures of Emerson and the writings of Thoreau created the American literary revolution. And they impacted our literature all through the generations including the great 20th Century New England poet Robert Frost.

From Emerson and Thoreau, to Laura Ingalls Wilder's beautiful and poetic prose showing life on the frontier as it really was for settlers, to the touching plays of Thornton Wilder especially "Our Town," to the poetry of Frost, and to the sweeping historical novels today of James Michener, we have a literary heritage in America to cherish.

And today, in the wake of the terrorism that occurred in Oklahoma City, as we struggle to build a national community and define what our country is all about, we reflect on what our literary heritage provides us and what our libraries such as this excellent facility in Roseville mean to us.

Our literary heritage began with the American Revolution, the Declaration of Independence and the Constitution when letters and pamphlets and newspapers brought 13 separate colonies into one united nation.

Our literary heritage today is two centuries rich of a vast land. The heritage of America is full and fascinating in the charms of our 50 unique states. Our literary heritage bonds a diverse people, as books and libraries bring America together.

So today, when we dedicate the red maple from the Walden Pond woods, let us reflect on the writings of our American masters such as Henry David Thoreau and Robert Frost.

Here is a little taste of what Thoreau wrote in "Walden":

"I lived alone, in the woods, a mile from any neighbor, in a house which I had built myself, on the shore of Walden Pond, in Concord, Massachusetts. . . .

"The mass of men lead lives of quiet desperation. . . . But alert and healthy natures remember that the sun rose clear. It is never too late to give up our prejudices. No way of